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TWO GOOD STORIES

TOLD BY A CARDINAL.

They are Matters of Fact and Form
a Part of Australia's History.

Here are two remarkable and impressive episodes related by Cardinal Moran in his recently published "History of the Catholic Church in Australia." They deal with the period of the saintly Archbishop Polding, the first incumbent of the See of Sydney. The first episode has to do with the timely confession of an Irish exile, and is as follows:

The Bishop, being summoned on some errand of charity, had to travel a considerable distance into the interior and unfrequented part of Australia. Falling ill by the way, he was tended and cared for by an old lady, who, on his restoration to health and strength, exacted from him, as a return for her kindness and attention, a promise that, wherever he might be at the time, he would come if summoned to attend and minister to her in her last hour. Many winters and summers rolled away, and one autumn night, when the chill blasts were tearing the leafy covering from the forest trees, a summons came for him to hasten to the deathbed of his benefactress. Leaving everything without a mo-

ment's hesitation, he started to redeem his promise. Over mountain and rock, through forest and morass, on he went, little heeding falling rain or prowling beast. Hour after hour sped by as he toiled forward on his journey, and when at length, faint and weary, he reached the appointed spot he found the place deserted. While the Bishop meditated what was further to be done, his attention was attracted by the steady thud of a woodman's axe in the distance.

Turning his steps in the direction whence the sounds proceeded, he soon came upon a sturdy old Irishman felling timber, and learned from him that the old lady, fearing his non-arrival, had set out, ill and dying as she was, to seek spiritual comfort and assistance, though whither she had gone the good Irishman could not say. Feeling that it would be useless to go in search of her the Bishop sat down on the trunk of a tree, and addressing the woodcutter said: "Well, my good man, after all I don't intend to have come here for nothing, so kneel down and I'll hear your confession." At first the Irishman objected, alleging his want of preparation as an excuse; but, his scruples being at length overcome, he knelt down, penitent and sorrowing, and soon received absolution for his sins. It was then arranged that he should go

to communion during the week, and they parted. Dr. Polding set out on his return, but had not gone many steps when he heard a crash, and hastening back to understand the cause, found the penitent dead—crushed beneath the trunk of a fallen tree.

The second episode relates the miraculous cure of a child and its beneficent results. It is as follows:

In one of the small, narrow streets of Sydney there lived a poor widow. She took in washing and by working hard managed to earn enough to support her family. She was a non-Catholic, but her faith was great, and acting according to the light she had received she prayed much and constantly read the Bible. She had one great sorrow—her little girl was paralyzed, and the doctor told her the case was hopeless. While she worked her eyes often looked into the suffering face of the poor child, stretched motionless on her little bed.

Suddenly a thought struck this good woman—and who can say what share her guardian angel had in it?—as she said to herself: "Why should not our Lord cure my child? He is the same powerful and merciful Lord as when on earth He went about healing the sick." Her resolution was soon formed, and when she had finished her day's work she took her child in her arms and ac-

accompanied by her brother bent her steps towards the Protestant Church of St. James. She gently placed the little girl within the porch and explained to the doorkeeper what had brought her there.

"You must have taken leave of your senses!" he exclaimed.

But she pressed her request so eagerly that he consented to go for the clergyman in charge. The latter arrived and asked the mother if she really expected him to cure her daughter.

"I do," was the reply

"Then, my poor woman, you are simply mad."

"I am quite as sane as you are, sir," she replied, dryly. "Did not the Apostles cure the sick?"

"We are no longer in the time of the Apostles, neither can we do what they did," said the clergyman.

"But did not our Lord say to His disciples that the works He did they also would do, and that he would be with them to the end of the world? Can you deny that if you are His minister you also have that power? But if you say you cannot cure my daughter, I must have recourse to somebody else."

The only answer made by the clergyman was silence, as he retired, shrugging his shoulders.

The poor woman took up her child and, nothing daunted, started for St. Mary's, the Catholic church. It was one of the feasts of our Immaculate Mother, and Bishop Polding was celebrating High Mass in her honor. Brother Benedict was standing near the door when he saw coming to the church a woman staggering under the weight of a paralyzed child. The Brother hastened to assist her and patiently listened to her story. "Then," said he, "you believe that our Bishop can cure this child? Well, as soon as Mass is over I will go and speak to him."

"My child," said the Bishop, who soon made his appearance, "do you really believe that I have the power to cure your little girl?"

"I believe it as firmly as I believe there is a God in Heaven," she answered. "If you are God's minister you can cure my daughter,"

"Bring your child close to the altar," said the Bishop.

With the help of Brother Benedict the mother carried the little girl and placed her on the altar steps. The Bishop took oil into his hands and anointed the arms and feet, which were paralyzed. As he did so he prayed most fervently to Almighty God to bless and help the little sufferer. Then giving the mother some of the oil he advised her to repeat some prayers and to apply the oil as he had done, and he added, "Come back to-morrow with the child."

The next day at the appointed time the helpless child was laid again in front of the altar while the Bishop was saying Mass. Three successive mornings the Holy Sacrifice was offered with the child at the altar. The third Mass was hardly finished when she rose up and walked without the least assistance and looked in perfect health. We will not attempt to describe the mother's joy or her gratitude; her heart was full to overflowing. The venerable Bishop shared in her happiness and asked her if she felt tempted to go back to the Protestant Church. "Oh, never, never, never more!" she answered.

A short time after this event St. Mary's Church witnessed a touching ceremony. Twenty persons, either friends or relatives of the poor laundress, were receiving with her for the first time, the bread of angels.

WISE WORDS FROM GEORGE ELIOT.
It is with men as with trees: if you lop off their finest branches, into which they were pouring their young life-juice, the wounds will be healed over with some rough moss, some old excrescence, and what might have been a grand tree expanding into liberal shade is but a whimsical, misshapen trunk. Many an irritating fault, many an unlovely oddity, has come of a hard sorrow, which has crushed and maimed the nature just when it was expanding into plenteous beauty; and the trivial, erring life which we visit with our harsh blame may be but as the unsteady motion of a man whose best limb is withered.

Women accomplish their best work in the quiet seclusion of the home and family. The influence they exercise, even though it be unrecorded, lives after them, and in its consequences forever.

THE ROBIN.

Among the quiet peasants in Brit-tany they tell

This legend of the robin, by children loved so well—

This legend of the robin, whose merry accents ring

Through every glade and covert sweet welcome to the spring.

They say that when the Savior, to Calvary's rugged crest,

Bearing his cross, moved forward, sore, wounded and oppressed,

When foemen thronged around him, and friends fled far in fear,

Above the angry multitude a robin hovered near,

And, reckless of the tumult and cries of angry scorn,

From out Christ's bleeding forehead it snatched one cruel thorn;

Then o'er the robin's bosom the sacred blood flowed down,

And with its ruby tinting dyed the plumes of russet brown.

And ever more the sweet bird bore upon its tender breast

The warm hue of the Savior's blood, a shining seal impressed;

Hence, dearest to the peasant's heart, 'mid birds of grove and plain,

They hold the robin which essayed to soothe the Savior's pain.

—Marcella A. Fitzgerald.

BE CONTENT.

Never mind where you work, care more about how you work; never mind who sees, if God approves. If He smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, but the multiplication which God gives the seed, that makes up the harvest. You have less to do with being successful than with being faithful. Your chief comfort is that in your labor you are not alone; for God, the Eternal One Who guides the march of the stars, is with you.

"Blessed is he that considereth the poor." Of course you can not give to everybody. But don't be fool yourself into believing that you will be absolved from all obligations because so many apply. You must exert your intellect to discriminate in charity giving.

JD—Subscribe for the Catholic Church Bulletin. Only 50 cts. per year.

ON PAYING UP.

Is Honesty a Lost Art?—The Malice of a Bad Debtor.

Honesty is usually given the credit of being a virtue. It is frequently described as a policy and sometimes set down as an instinct. Perhaps it deserves to be ranked in all these categories and more. Indeed, one might well inquire, is it not also an art—a lost art?

How few there are who pay up because the Lord rewards those who pay up! How many who hide in the angles of convenient laws from the obligation of their debts! How rare the man who has not to be reminded of "that little account on the books!" So feeble is the instinct, so torturous the policy, so unpracticed the virtue which we call honesty.

There are many among us whom nature trains to be beggars, and the sin of lying lies in its close relationship to theft, for does not the beggar take what does not belong to him, and does he not take against the will of the man whom he beseeches? What does the beggar give to his unwilling benefactor? Nothing. And in this he is like the thief and also like the man who "skips" his debts. But the thief is a criminal who dares you to catch him and the beggar is a rogue by whom you are "caught," while the debtor who has no mind to pay his debts is, under a certain respect, worse than both. Hope deferred maketh the heart sick, and it is this very quality of uncertainty about the recovery of your own which gives exceptional malice to the crime of avoiding one's obligations.

Whatever the reason for it, honesty is said to have become a lost art. The axiom that it is cheaper to move than to pay rent expresses the popular conception of the extent of one's obligations. You pay what you have to—that is, you pay

the man who moves your effects because he moves you on a cash basis. You do not pay your rent, not because you do not owe it, but because you can slip it without being jailed. When you have eaten your loaf you challenge the baker to prove that his loaf existed, and while he is at pains for it you are off and gone.

Butcher and baker and candlestick maker alike hold up their hands imploring the restitution of honesty to the list of virtues, but in vain for it appears that eminent respectability is quite compatible with a sublime disregard for the duns of your creditors. If you had a million you'd pay the creatures, but as you haven't you try the trick of assignment, of denial and especially of injured dignity.

To think that some rascal who has been sending you the paper that he manages for two or three years should timidly whisper in a husky voice that most unwelcome word, "Pay up!" The vile worm, you pronounce him, let him make his miserable sheet a winding sheet and then starve, as he deserves to, while you, aroused and heated by the insult, simply erase from your conscience the memory of your obligation, treasuring only the smart of his affront.

And really, when you think of the commercial value of one's feeling's, as often proven in court, you admit that if there be any balance in a transaction of this kind it lies on the debtor's side. The creditor who duns deserves to lose his money and to pay extra for the damaged feelings of his debtor, and the debtor who is not dunned is of course not supposed to remember trifles. Therefore be debtors, and if you wish to be honest live in a desert, where God alone is your creditor, who never claims recovery for what He has loaned you.—Providence Visitor.

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The Second Part contains the Offices, customary to be recited by the Sodality—*The Little Office of the Blessed Virgin, the Little Office of the Immaculate Conception, and The Office of the Dead.*

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 CHURCH BULLETIN can be purchased at any
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EDITORIAL NOTES.

Shall we allow our children to grow up infidels? It rests with the parents. It must be Catholic education or infidelity.

"Every Catholic should be a subscriber to a Catholic publication for the benefit of himself and family, and after reading it he should and can always find some Protestant to whom to send it."—Rev. Edward Mickle.

Catholic children should be sent to Catholic schools. Parents who act according to that axiom will be glad of having done so when at death's door. Parents who act contrary to it, may well fear the judgment.

Since the Paulist Fathers assumed charge of St. Mary's Church in this city they have received into the Church 54 converts. The latest was Richard Ralls, DD.S.

Somebody gives the following antithetical advice: "Drink less, breathe more; eat less, chew more; ride less, walk more; clothe less, bathe more; worry less, work more; waste less, give more; write less, read more; preach less, practice more."

Courtesy is not a veneer, a cloak to conceal the inequalities and deformities of character. By no means. That sort of thing is hypocrisy, easily penetrated and con-

temptible. A brute who doesn't pretend to be anything but a brute may command our respect, but the seemingly well bred person beneath whose thin surface of artificiality is revealed a coarse and vulgar personality, earns only our disgust.

CATHOLIC PHYSICIANS. — The Kansas City Catholic thinks we should employ Catholic physicians, if possible, for reasons briefly stated as follows:

1. Catholic doctors cannot, if practical Catholics, undertake forbidden operations nor use unlawful drugs.

2. Catholic doctors will not practice craniotomy, because man is not the arbiter of life and death, and he may not kill one person to save another.

3. Catholic doctors appreciate the necessity of baptism, and children are often born with life enough to be regenerated in baptism, but as the non-Catholic doctor cannot realize its necessity many children may thus be deprived of the perfection of the beatific vision.

4. A most weighty reason is that a Catholic doctor will warn the dying to receive the last sacraments. He will warn in time and not when the patient is so near the end that there will be no time for the attendants to send for the priest.

You Will Never Be Sorry

For living a pure life.
 For doing your level best.
 For being kind to the poor.
 For hearing before judging.
 For thinking before speaking.
 For standing by your principles.
 For stopping your ears to gossip.
 For bridling a slanderous tongue.
 For being square in business dealings.

For giving an unfortunate person a lift.

For promptness in keeping your promises.

For putting the best construction on the act of others.

A WORD OF PRAISE.

The successful encouragement of the best traits in children is acknowledged by all to be an exceedingly difficult task, yet a judicious word of praise now and then often renders it easier, for continual severity is often quite as hurtful in its effect as unwise indulgence. Some parents are so afraid that a child will grow vain that they never praise him, and this course is often disastrous. It is apt to produce either too much self-assertion—for self-assertion is a legitimate outgrowth of the withholding of commendation to which one is entitled—or to engender a self-distrust or melancholy hopelessness of disposition. Praise is sunshine to a child, and there is no child that does not need it. It is the high reward of one's struggle to do right. Thomas Hughes says that you can never get a man's best out of him without praise. Many a sensitive child, we believe, dies of a hunger for kind commendation. Many a child starving for the praise that a parent should give, runs off eagerly after the designing flattery of others. To withhold praise where it is due is not honest, and in the case of a child, such a course often leaves a stinging sense of injustice. Motives of common justice, as well as a regard for the future of the child, should influence the parent to give generous praise for all that deserves it. Of course there is a difference in the constitution of children. Some cannot bear so much praise as others, and some need a great deal. A knowledge of their different dispositions will help to decide the just portions of praise which may safely be accorded to each.

Many people seem to forget that character grows; that it is not something to put on, ready made, with womanhood or manhood; but, day by day, here a little and there a little, grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy? Let us see the way in which a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of man he will make. The boy that is late at breakfast and late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot—I didn't think!" will never

be a reliable man. And the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kindly man—a gentleman.

The Sin of Worrying.

This is one of the commonest of sins. It is one of the reprehensible. Many to whom gross temptations present no attractions yield to this one without a struggle. It is wholly unreasonable and, when allowed to become a habit, it is full of torment. It spoils one's own peace and renders one a source of annoyance to others.

Worrying is fretting because matters have gone wrong or are supposed to be destined to go wrong. If the former be true, worrying does no good, even when we are conscious of having been in fault. Go to work bravely and remedy what is amiss, so far as possible; and what cannot be remedied bear with Christian patience and courage. If the latter be true, do not assume that the threatening evil must befall, but do your best to prevent or lessen it; and remember that God allows evil as well as good to happen; that seeming evil often results in blessing, and that, should the worst come, probably in time you will find reason to thank God for it.

THE DECENCIES OF LIFE—

It is not decent for a person to make a show above his or her means.

It is not decent for a person to run in debt when he does not intend to pay.

It is not decent for one to ascribe improper motives to every one that he comes in contact with.

It is not decent for a person to be always talking ill of his neighbors.

It is not decent for one to appropriate another's pecuniary means for his own gratification.

It is not decent for young people to show no respect to the aged.

It is not decent to be praising yourself always.

It is not decent to keep yourself as a show for others to look at.

It is not decent in persons going to places of amusement to incommode others in different ways.—
Western Chronicle.

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BOYS WANTED.

"Wanted—a boy." How often we
These very common words may see!
Wanted—a boy to errands run,
Wanted for everything under the sun.
All that a man to-day can do
To-morrow the boys will be doing, too,
For the time is coming quickly when
The boys must stand in place of men.

Wanted—the world wants boys to-day,
And she offers them all she has for pay—
Honor, wealth, position, fame,
A useful life and a deathless name;
Boys to shape the paths for men,
Boys to guide the plow and pen,
Boys to forward the tasks begun,
For the world's great task is never done.

The world is anxious to employ
Not just one, but every boy
Whose heart and brains will e'er be true
To work his hands shall find to do.
Honest, faithful, earnest, kind,
To good awake, to evil blind,
Heart of gold, without alloy,
Wanted—the world wants such a boy.

Fame usually comes to those who think
of somebody else; seldom to those who
say to themselves, "Go to, now! let us
be a celebrated individual!"

Cut flowers will keep very fresh if a
small pinch of common saltpetre is put
in the water in which they stand. The
ends of the stem should be cut off a lit-
tle every day to keep open the absorb-
ing pores.

A tailor possesses the qualities of nine
men combined in one, as will be seen
by the following observations:

1. As an economist, he cuts his coat according to his cloth.
2. As a gardener, he is careful of his cabbage.
3. As a sailor, he sheers off whenever it is proper.
4. As a play-actor, he often brandishes a bare bodkin.
5. As a lawyer, he attends many suits.
6. As an executioner, he provides suspenders or gallowses for many persons.
7. As a cook, he is generally furnished with a warm goose.
8. As a sheriff's officer, he does much at sponging.
9. As a rational and spiritual divine, his great aim is to form good habits, for the benefit of himself and others.

How few that love us have we found!
How wide the world that girds them round!

Like mountain streams we meet and part,
Each living in the other's heart,
Our course unknown, our hope to be
Yet mingled in the distant sea.

The very flowers that bend and meet,
In sweetening others, grow more sweet;
The clouds by day, the stars by night,
Inweave their floating locks of light;
The rainbow, Heaven's own forehead's braid

Is but the embrace of sun and shade.

USEFUL RECIPES.

A COVERING FOR JELLIES.—Cut a piece of white paper-muslin the size of the cup and a piece of white paper a little larger; cover the paper with *flour paste*; then lay the muslin in the centre (glazed side down), and press together. Then cover over with paste and put on the tumblers, muslin next to the jelly. In doing this way, you can use any dish without fear of the jelly moulding, and it is much nicer than covers bought from the stores.

BREEZE PUDDING.—Dissolve one-half a box of gelatin in a pint of boiling water; add two cupfuls of sugar and the juice of two lemons; after this has become cool (not cold), break into it the whites of three eggs; beat all to a stiff froth; make a soft custard with the yolks of the eggs, adding three others and a quart of milk; pour the whites into moulds, and, when ready for use, turn them out, pouring the custard over.

CREAM PUDDING.—Beat together half a pint of cream, an ounce and a half of sugar, the yolks of three eggs, and a little grated nutmeg. Beat the whites stiff, and stir in the last thing—stirring lightly. Sprinkle some fine crumbs of stale bread over a well-buttered plate, about the thickness of common pastry. Pour in the beaten eggs, cream and sugar, cover the top with more fine bread crumbs, and bake.

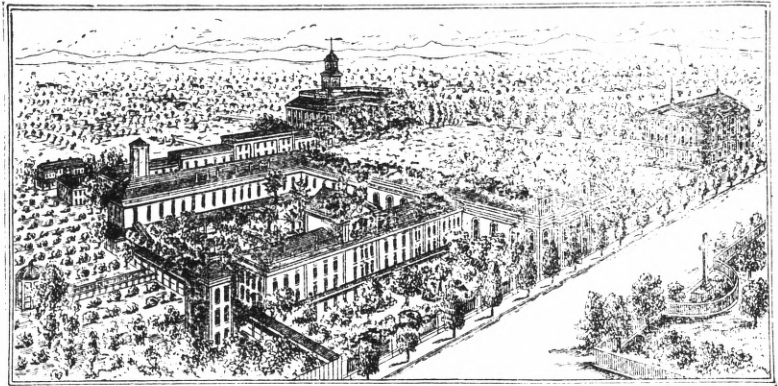
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Children's Corner.

TWELVE LITTLE BOYS.

There are twelve little boys I
would tell you about
(Just think what a dreadful
noise)

They are all of an age—just three
and a-half—

These twelve little blue-eyed
boys.

There's a doctor, a preacher, a
farmer lad,
And one is a soldier bold,
Who rides about with his pistol
and sword,
Like a frog in the story old.

There's the acrobat boy, with his
heel's in the air;

But I think and so would you.
That the sweetest of all is the boy
who sings

"Two Little Girls in Blue."

The sweetest of all did you say?
There's one

Who sits—dear little man—
Just "thinking of mamma" the red
lips say,
As only a baby can.

There is one little boy, I am sorry
to say,

Who will cry and pout and fret
Who likens himself to a "bad, bad
man,

Who loves no one" and yet
Somehow we think that he loves
us all,

For the clouds soon pass away,

And a sweet smile dimples the
tear-stained face,
Like a sunbeam gone astray.

There is "Auntie's Sweetheart"
and Uncle's Boy"

And "Brother's Little Brother,"
And "Mamma's Man —I think
you scarce

Could find just such another.

But when the hour comes for the
good-night kiss

To these laddies so precious to
me,

I find just one poor tired little boy,
As sleepy as sleepy can be.

SOME PEOPLE WHO MAKE MIS-
TAKES.—Parents who quarrel be-
fore their children.

Those who talk about their
troubles to strangers.

Those who think that gaining
riches will make them happy.

Parents who permit their chil-
dren to grow up in idleness.

The man who thinks that mod-
erate drinking won't hurt him.

The young woman who does not
make a confidant of her mother.

The father who tells his children
to go one way while he walks an-
other.

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In mist and shade life's morning rose,
And clouds around it at its close;
But ah! no twilight beams ascend
To whisper where that evening ends.

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CALENDAR.

(Almanac and Calendar of the Apostleship of Prayer.)

NOVEMBER, 1897.

DAYS.	FEASTS AND PATRONS.	DAILY PRACTICES.
1. Monday.	ALL SAINTS.	<i>Honor the saints</i>
2. Tuesday.	ALL SOULS. St. Victorinus, Bp. M. (303).	<i>Help the holy souls</i>
3. Wednesday.	St. Winifred, V. M. (1050). St. Malachy, Bp. (1148).	<i>Patience in trials</i>
4. Thursday.	St. Charles Borromeo, Bp. (1584).	<i>Pray for seminarians</i>
5. Friday.	FIRST FRIDAY. SS. Zachary and Elizabeth.	<i>Union in family</i>
6. Saturday.	St. Leonard, Hermit (575).	<i>Recollection</i>
7. Sunday.	22nd after Pentecost. Bl. Anthony Baldinucci (S.J., 1717).	<i>Generosity</i>
8. Monday.	Octave all Saints. Four Brothers Crowned, MM. (304).	<i>Think often of heaven</i>
9. Tuesday.	Dedication of the Latin Basilica (324). St. Theodore, M. (304).	<i>Respect God's House</i>
10. Wednesday.	St. Andrew Avellino, (Theatine, 1608).	<i>Filial confidence</i>
11. Thursday.	St. Martin, Bp. (Tours, 400). St. Mennas, M. (303).	<i>Self-sacrifice</i>
12. Friday.	St. Martin, I. P. M. (655).	<i>Morning offering</i>
13. Saturday.	St. Didacus (1463).	<i>Pray for schismatics</i>
14. Sunday.	23rd after Pentecost. St. Stanislas Kostka, (S. J., 1580).	<i>Union with God</i>
15. Monday.	St. Gertrude, V. Ab. (O. S. B., 1301).	<i>Peace of heart</i>
16. Tuesday.	St. Josaphat, Bp. M. (1623). St. Edmund,	
17. Wednesday.	St. Gregory, Wonder-Worker, Bp. (270). St. Hugh, Bp. (1200).	<i>Spirit of faith</i>
18. Thursday.	Dedication of St. Basilicas of SS. Peter and Paul (Rome, 1626).	<i>Zeal for God's House</i>
19. Friday.	St. Elizabeth, W. O. (Hungary, 1234). St. Pontian, M. (235).	<i>Charity for the poor</i>
20. Saturday.	St. Felix de Valois, F. (Trinitarians, 1212).	<i>Honor the Trinity</i>
21. Sunday.	24th after Pentecost. Presentation B. V. M.	<i>Self-oblation.</i>
22. Monday.	St. Cecilia, V. M. (230).	<i>Angelic purity</i>
23. Tuesday.	St. Clement I, P. M. (100). St. Felicitas, M. (150).	<i>Despise the world</i>
24. Wednesday.	St. John of the Cross (O. C., 1591). St. Chrysogonus, M. (304).	<i>Patience in suffering</i>
25. Thursday.	St. Catharine, V. M. (310).	<i>Spirit of wisdom</i>
26. Friday.	St. Sylvester, Ab. (1267). St. Peter of Alexandria, Bp. M. (310).	<i>Zeal for God's glory</i>
27. Saturday.	Patronage B. V. M. St. James Intercisus, M. (Persia, 421).	<i>All for Jesus</i>
28. Sunday.	1st of Advent. St. Sosthenes (Disciple, Corinth, I. Century).	<i>Kindliness</i>
29. Monday.	St. Saturninus, B. (650).	<i>Zeal for conversion</i>
30. Tuesday.	St. Andrew, Ap (62).	<i>Pray for Scotland</i>

EXPLANATION: The number after a Saint's name is for the year A.D. Bold-face type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor.—O. P.—Dominican; O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O. S. D.—Dominican Nun; S. J.—Jesuit; C. P.—Passionist.

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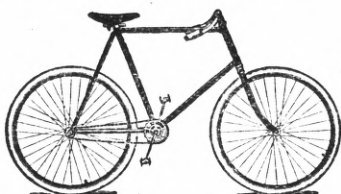
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- ST. MARY'S CHURCH**—Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holydays at 6:30 a. m., 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holydays, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time.
- ST. ANTHONY'S CHURCH**—Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.
- ST. BRIGID'S CHURCH**—Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector. Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a. m. Vespers, 7:30 p. m., week day Masses, 6, 7 and 7:30 a. m.
- ST. DOMINIC'S CHURCH**—Location, cor. Bush and Steiner streets. Served by the Dominican Fathers connected with the monastery adjoining the church. Masses on Sundays at 6, 7, 8, 9, 9:45 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Vespers at 7:30 p. m. Masses on week days at 6, 6:30, 7, 8 a. m.
- ST. PETER'S CHURCH**—Location, 24th and Alabama streets. Rev. P. S. Casey, Pastor. Masses at 6, 7, 9, 10:30 a. m. Sundays. On Holy Days at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holydays for children.
- ST. IGNATIUS' CHURCH**—Location, Hayes street, near Van Ness Avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius College. Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30 a. m. Rosary, 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction, 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m. Rosary and other Devotional Exercises, 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Rev. Father Hickey, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month. Father Calzia, S. J., Director. Boys Sodality at 8:10 a. m., Father Butler, S. J., Director. Confessions heard at all times, in Sodality Chapel, Hayes street, entrance for men and boys.
- ST. PAUL'S CHURCH**—Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sunday at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.
- ST. BONIFACE'S CHURCH** (German)—Location, Golden Gate Avenue bet. Jones and Leavenworth streets. Conducted by the Franciscan Fathers. Masses on Sundays at 6, 7, 8, 9 and 10:30 a. m. Vespers, 7:30 p. m. Week days, 5:30, 7, 8 a. m. Holydays, 5:30, 7, 8, 9 and 10 a. m.
- ST. TERESA'S CHURCH**—Location, Tennessee street, near Butte, Potrero. Rev. P. O'Connell, Pastor. Masses on Sunday at 7 and 10:30 a. m. Vespers, 7:30 p. m.
- HOLY CROSS CHURCH**—Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7:30 a. m.
- ST. BRENDAN'S CHURCH**—Location, cor. Fremont and Harrison streets. Rev. J. F. Nugent, Rector. Res., 320 Harrison street. Masses on Sundays and Holydays at 7:30, 9 and 10:30 a. m. Vespers, 7:30 p. m. Sunday School, 9:30 a. m.
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- ST. FRANCIS' CHURCH**—Location, cor. Vallejo and Montgomery Ave. Rev. T. Canaher, Pastor. Sunday Masses at 7, 8:45, 9:30 and 11 a. m. Children's Mass, 9:30. Vespers, Sermon and Benediction, Sunday, 7:30 p. m. Daily Mass, 7:30 a. m.
- ST. JAMES' CHURCH**—Location, Twenty-third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—6:30, 7:30, 9 and 10:30 a. m., Sundays; daily, 7 a. m. Children's Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.
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- ALL HALLOWS' CHURCH**—Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor. Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers, 7:30 p. m.
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- ST. AGNES' CHURCH**—Location, Page St. and Masonic Ave. Rev. Wm. Kirby, Rector. Residence 1224 Haight street. Masses on Sundays at 7:30 and 9:30 a. m.; week days, 7:30 a. m. Sunday-school after 9:30 Mass. Vespers, 7:30 p. m.
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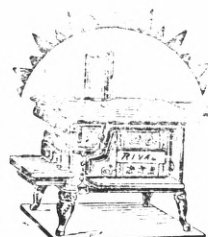
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